SOME NEW BOOKS.

Looking Back to 1815 in America.

As a contribution to the celebration of the approaching centennial anniversary of peace between Great Britain and the United States, and at the request of the Committee of One Hundred in charge of the American programme for the observance of that interesting occasion, GAILLARD HUNT, specialist in "materials of history," has prepared an account of *Life in America One Hundred Years Ago* (Harpers), which is less notable for its accumulation of facts, social, political and commercial, than for a certain unobtrusive philosophical presentation through these facts of the development of a characteristic, distinguishing American "spirit." The origins of institutions are easier to get at and to describe than are the divergences from the parent stem that initiate the process of acquisition by colonial peoples of new national ways of thinking, governing and living. In growing from colonies into States, from States into a federal power the people of America travelled a ventureful and perhaps Providentially guided way.

As accurately as any single year may be so described, the year 1815 was one of those in which "the old order changeth, yielding place to new." It affords a more sharply defined border line than can be fixed, say, between the Colonial and the first national periods, for they were epochs disparted by the whole Revolutionary episode, and those who must mould history into a framework of dates may arbitrarily choose Lexington or the Declaration or Yorktown or the treaty of 1783 as boundary post. But with the signing at Ghent the day before Christmas, 1814, of the peace treaty, and the reception at Washington in the following February of its news, borne by Henry Carroll, the American people entered definitely upon "a career separate, independent and its own." The Colonial and Revolutionary generation was fast disappearing. Only six of the "signers" were still in the land of the living, and of them only one was actively engaged in public affairs; and he, William Ellery, held no more destiny shaping office than that of collector of the customs at Newport. The military leaders of the Revolution were gone, and in the Congress of 1815 there were only two members, Nicholas Gilman of New Hampshire and Rufus King of New York, who had served in the Continental Congress. Eleven of the Constitution makers were still alive, but were only slightly influential. New men were in office, men like Clay and Calhoun; a distinctly new era was opening.

Mr. Hunt fixes the transitional nature of the time rather strikingly: "One hundred years ago there was not a man in America over thirty-eight years of age and of American birth who had not been born a colonial Englishman. There was not a grown up man of American parentage whose parents had not been born the subjects of a king; and nearly all of the British king." After the Revolution there had been a tendency to react not to the status but to the characteristics of colonials. Material conditions, such as the dispersal of population over wide territory (Massachusetts had 65 to the square mile, New York 20, Virginia only 14), and the inadequacy of means of transportation and communication, centred the interest of citizens upon each his own immediate surroundings, tended to develop narrowly localized patriotisms and, by way of common interest, to turn men's thoughts overseas to Europe. But the great war in Europe demonstrated quite convincingly the complete predominance, in the current of feeling between England or France and America, of eastward flow; and as Europeward looking conservatism died out with the colonial generation, the new generation rushed into the war of 1812.

When the country emerged from that scantily "glorious" conflict it had a population of approximately eight millions, and one of the millions was composed of negroes, most of them in slavery. Virginia's population was 974,622; New York's, 959,949; Pennsylvania's, 810,091; Massachusetts's, 472,040. Virginia was very "black," and in South Carolina of 415,110 people only 17,946 were white. In New England there were fewer than 500 negroes, but the "middle" States had nearly 150,000. Only 6 per cent. of the population was in cities: 96,373 in this town, 92,247 in Philadelphia, 46,555 in Baltimore. Boston had only 33,250, Charleston had 27,711 and New Orleans 17,242. Salem and Providence were the only other cities with more than 10,000 inhabitants, and from that down to the 5,000 class there were only ten cities. The average value of land for the whole country was $10 an acre. It was highest in Rhode Island, $29. The country was agricultural. Manufacturing was crude, by hand or water power, though steam driven machinery had come into quite extensive use in England. The American people was happily free from the distressing problems of industrial communities.

What did our three or four times "great" grandfathers and grandmothers pay for the simple but sufficient conveniences of their life? Land travel was heaviest between New York and Philadelphia; four stages a day in each direction, and the fare varied from $6 to $10. The North River steam ferryboat, running every half hour, charged 12 cents for each foot passenger and for vehicles 75 cents to $1.50. Between New York and Brooklyn a ferry propelled by horses in a treadmill crossed every fifteen minutes, charging a four cent fare. Road expenses for travellers by stage ran about 62½ cents for breakfast, 75 cents for dinner and 87½ cents for supper and lodging. The run from New York to Albany, three days by stage, began to be made by steamboat in twenty-four hours. The Sound boats brought New Haven within eighteen hours of New York, and the fare was $5. The stage lines charged $16 for the trip from this town to Boston, $18 to Baltimore and $24 to Washington. From Boston to Washington, 460 miles, was a week's journey overland. The main lines of traffic were pretty good, the crossroads very bad.

For long distances water transportation was simpler, though sailings were irregular and the sailing slow: New York to Savannah, two weeks; to Boston, four days. Postage cost eight cents a letter of one sheet up to thirty miles, 10 cents up to eighty miles, 12½ cents up to 150 miles; over 400 miles, 25 cents. For two, three or four sheets the rate was doubled, trebled, quadrupled. A newspaper would be carried 100 miles for one cent; for pamphlets and periodical publications the rate was, up to 100 miles, one cent for sixteen pages. In New York it cost 12½ cents to get cartage for a bale of cotton, a barrel of oil, a box of Havana sugar or 100 feet of lumber for any distance short of two miles, and one-third extra for every additional half mile; 31 cents for a hogshead of beer or molasses holding 60 to 90 gallons; 37½ cents for a load of brick weighing more than 1,000 pounds, and $1 for a load of loose hay. Hack fare was limited to 25 cents a passenger up to a mile and 50 cents for greater distances within the limits of the "lamp and watch" district. Farm laborers received $8 to $10 a month, with board and lodging. In Massachusetts horseshoers got 90 cents a day and "find yourself," or 45 cents a day and "found." Ship carpenters earned $1.25 a day, common laborers from 50 cents up. Cost of living was much lower than in Europe, and wages much higher. As the last Thursday of November draws near it may be noted that 100 years ago turkey was within reach of all but the poorest.

The "common people" were pretty nearly as happy as in these crowded days we are likely to think they ought to have been in those simpler, more spacious times. There were lively boxing bouts, crudely "pulled off," but the prize ring, like the racetrack, was free, not of gamblers, but of the rule of gamblers: horsemen gambled, where now gamblers run the horses. And in those "good old days" the horses were sturdier; races were for a mile, or two miles or three, and the best horses went the full distance in two heats at least, sometimes in three or four. Cockfighting was popular in the South, and especially in New Orleans. Even the most temperate people had hardly yet begun to yearn for "prohibition," though a temperance society was formed near Saratoga in 1808 and another appeared in Massachusetts five years later. At Morristown in 1825 a society was organized of which each member bound himself to reduce his daily allowance of "apple" one-half: from a quart to a pint. Degraded tipplers cracked tavern ceilings with ditties like this:

My father, when last I from Guinea
Returned with abundance of wealth,
Cried, "Jack, never be such a ninny
To drink." Says I, "Father, your health."
So I passed round the stuff. Soon he twigged it,
And it set the old codger agog,
And he swigged, and mother and sister and brother
And I swigged, and all of us swigged it
And swore there was nothing like grog.

The common people ate much salt pork and other things that conduce to thirst; and it was then, as to a great extent it still is, a land of the frying pan. Outraged digestions hankered for rum, and in those days rum was rum, not "rum," with more support for the drinker and less for the reformer than the fiery fluids of this degenerate day.

Women were kept pretty close to the three Ks of the German theory of woman's place in the scheme of things. Divorce was almost unknown, and was held in horror; in some of the States it could be decreed only by the Legislature, and there was even then no harmonious definition of the grounds for its grant. Religion was, for all the talk of tolerance, tremendously intolerant. Barter was a large factor in business. Amusements of the theatre were rather elementary; Baltimore and New Orleans had French opera. The "agreeable and well selected" society that had existed in Washington even before that city was architecturally finished or "landscaped" was destroyed when Andrew Jackson became President. In New York the commercial element was rapidly assuming predominance. Charleston was unsurpassed in gayety and hospitality. It was not a hurried age, and people had time to cultivate the genial art of conversation; but it is not to be forgotten that then as now, perhaps more than now, the outlands were unlike the cities in amusements; quilting bees, husking bees and similar merry foregatherings were enjoyed. Webster's speller ruled the land; schools were ungraded, colleges unathleticized. In whatever respects the new life may be bigger or better than the old, it is possible to wonder if the pronounced variations in sectional character did not lend a spice lost in the later mixup. Yankee, Quaker, Southron have been pretty well levelled off. But perhaps the old way is more picturesque in retrospect than it was delightful in fact. At any rate, it has left a store of tradition.

Noah Webster "did more than any other individual to give the American nation an independent property in the English language." His classmate at Yale, Joel Barlow, is said to have tried to render similar service for poetry, "to give it the stamp of the new nationality," but, though the "Columbiad" went through four editions (size not stated), and Barlow became famous as the author of the book, the time came very quickly when the book was famous only because of him. In 1819 a District of Columbia writer called it a "huge and incongruous mass of political monstrosities"; and the description is too accurate and adequate to invite quarrel. The reception given to the Knickerbocker History emphasized the new insistence of the people upon Americanism in their literature, and the emphasis was repeated in the contrast between the slight regard in which Cooper's "Precaution," copying English style, was held and the immediate success of his "Spy." The newspapers of the day reflect a population remarkably argute in matters of government, strong, even profound, in its theory and practice. Duelling flourished; a practice moderately admirable for its evocation of courage, even though physical courage or cowardice be not a proper measure of the justice or falseness of a man's words and deeds. There was no "criminal class," for there were no breeding places for it. Crime, like everything else, was simpler than now; embezzlement, for example, was comparatively rare. Highway robbery was a much more considerable crime. Debtors were imprisoned. Public opinion had begun to turn against retaliatory punishment, especially corporal, and the penitentiary "cellular" system was coming in.

Perhaps in no other practice have methods so changed since the early years of the nineteenth century as in medicine. George Washington's death, it is understood, was caused by acute edematous laryngitis, inflammation of the windpipe. The diseased part was not treated at all, for there were no instruments with which the larynx could be examined. Bloodletting was the medical mainstay; bleeding was freely practised until about 1850. It was preceded by a pleasant course of emetic, purge and mercury (Dr. Benjamin Rush's "Samson of the materia medica") to excite the system. Dr. Rush died in 1813; he and Physick, also of Philadelphia; Hosack of New York, McDowell of Kentucky and Warren of Boston represented the "Scotch school," then first in favor. American doctors had limited opportunity for research, were preeminently practitioners in medicine, but did make respectable contributions to the science of surgery. Dr. Benjamin Waterhouse introduced vaccination into Boston in 1800, and by 1802 it was in quite common use in the larger cities. In 1809 McDowell "performed an operation upon a woman which has since become common and has saved many lives," but the profession did not immediately take it up. Kissam of New York was successful in cutting for stone in the bladder, and in 1818 Valentine Mott tied the innominate artery, "a feat never before accomplished." In 1813 Dr. Wright Post of New York operated successfully for aneurism of the femoral artery, and Dr. John Ingalls of Boston made an amputation at the shoulder joint. Hosack and Bard of this city were the pioneers in American obstetrical practice. Quacks abounded, and battened upon the "easiness" of a people much given to superstition. But medical journals were purifying the profession, and medical schools began to flourish; between 1810 and 1819 1,375 physicians were graduated.

There was a great deal of fever, due in large part to bad drainage. All fevers were treated on the theory that they could be broken up; it was not until 1822 that Dr. Bigelow of New York put out the fact that some must run their course, subject to no medical limitation. Rheumatism was common, and was supposed to spring from external causes, cold and damp. A malignant sore throat treated as croup was, doubtless, in reality diphtheria. There were few dentists; in the country the blacksmith frequently extracted teeth. Dyspepsia and gout were common, and pulmonary consumption was considered incurable. Plagues of bubonic and cholera had not been brought to our ports. In 1789 and 1807 epidemics of influenza swept the country, with great fatality. Yellow fever was the most dreaded of epidemics.

Times and people change. One hundred years ago America had (emphasis on the adjectives, not the nouns) no battling classes, no organized discontents, none of the handed plunderers in privilege of whom so much began to be heard when the new century came in. The electorate was too hard headed to leave much room for the demagogue to swing his gesturing fists in, and had too keen a political sense, too full an understanding of public affairs and too complete a realization both of its power and of its responsibility to permit anything like the universal meddling of a modern too paternalistic Government. Public opinion was advancing toward the ultimate conception of national existence, but in 1815 rather in foreign than in domestic relations.

The yeast of those early days still leavens the lump of American nationality with all its accretion of more or less completely assimilated adopted alien elements.

Luca della Robbia.

Small as their place in the domain of sculpture may be the perfect art and the loveliness of the works of the della Robbias make a deeper impression than many more famous and more ambitious achievements. To the student of art and to the expert they are important as steps in the development of the plastic arts of the Italian renaissance, and to such Prof. ALLAN MARQUAND of Princeton appeals in his monograph on *Luca della Robbia* (Princeton University Press, Princeton, N. J.), the first of a series on the della Robbia family. The ordinarily intelligent traveller who has the good fortune to stay for a while in Florence, however, always carries away with him, with thoughts of Dante and the Duomo and Giotto's Campanile and the palaces and the view from San Miniato, the indelible memory of the beauty of Luca's children in the Cantoria sculptures and of Andrea's terra cotta babies of the Innocenti. They have not been vulgarized like the Venus or the bridge over the Arno, and every one who has seen them remembers them with lasting pleasure.

In a few pages of introduction Prof. Marquand puts together the official documents relating to Luca, tax lists, cathedral accounts and so on, a dozen in all, and gives a brief summary of his life. Except for the achievement in art it was singularly uneventful. He belonged to a family of craftsmen who were sufficiently well off to be small landholders, all engaged in the same kind of work. He never married, but lived with his people, first as the younger brother, then as the old bachelor uncle, save for a few years when he retired to a monastery, working steadily all the time, till he had lived out his eighty-two years. It was a condition extremely common in Italy among artisans, that of a united, clannish family life, up to the time when the new Italy came into being. A great deal of his work was done for the cathedral in Florence especially, the beautiful sculpture of the cantoria, which Prof. Marquand puts as his earliest dated work. His original contribution to his art was the application of color to the glazed terra cotta sculptures, which from him and his nephew are known as Della Robbia ware.

The book itself is a descriptive catalogue, fully illustrated, and dated as accurately as possible, of all the works that are undoubtedly by Luca della Robbia. In this branch of art Prof. Marquand is probably the most competent authority living. His descriptions are very full, giving all the known facts about each piece of work, with all the opinions about it that are worthy of regard, and every document that relates to it. Each piece is shown at least once in the photographs; the great works in many pictures all reproduced admirably. To the sixty-two works that are indubitably Luca's are added sixty-five that are either assigned to him or were made in his manner. The number of illustrations is 186. It is an admirably complete and scholarly monograph on one of the most charming phases of Italian art that can be read with interest by the neophyte and must be taken as authority by the student. The typography does great credit to the Princeton University Press.

The Modern Dance and the Dark Spirits of the Wild.

A long desired light upon not so much the origin as the vitality of the so-called "modern dance" has been offered from a source where such illumination had not been particularly expected. This source is contained in the life of the Dutch West Indies, to the casual traveller quite unsuspected, even to the lifelong resident of the superior race known only by vague rumor. The discovery of this information is made through an excellent work passing in review the life of the Dutch settlements of the Antilles and the adjacent main of northern South America. Three fascicles have thus far appeared of a most valuable work which promises to run to about a thousand pages, under the editorship of Dr. H. D. BENJAMINS and JOH. F. SNELLEMAN, *Encyclopaedie van Nederlandsch West-Indië* (s Gravenhage: Martinus Nijhoff). The parts which have been issued cover the entries under the first two initials of the alphabetical arrangement, therefore far enough to include the article on the "Boschnegers," literally the bush negroes, an element of society, or rather just out of society, for which the like condition in Jamaica has given us a somewhat more familiar designation as maroons.

The existence of the maroon is a side issue of slavery, the resultant of the forces of the power which the master class may exert in enforcing servitude acting against the power which the servile class may exert in opposition to enforced labor, the whole conditioned by the position which both classes occupy relative to the geographical constants of the scene of operations. In a somewhat wide familiarity with communities in which African slavery yet exists we do not recall the existence of the sentiment of freedom as such, not an aspiration to stir men's souls after Barbour, because it is "a nobill thing," and this despite the literature of the slave problem in this country during the abolition movement. Brought from the tropical jungles of Africa, the slave labors because he must, he runs away from work if he may, but only when the conditions of the place of his servitude attract. In our South there was little running away until the underground railway was established in a queer complex of philanthropy and politics. The dominant reason was that the slave was inconveniently situated for evasion, he was worked upon plantations in a fairly settled community and there was no wild forest close at hand in which he could revert to conditions sufficiently familiar in African experience. We recall but two notable instances of runaway slaves in this country which have left any mark. One is in the mountains of Tennessee, which proved a goal for runaways from adjacent regions in the Carolinas, Georgia and Alabama, and where the sedentary Indians, Choctaws and Cherokees, accepted the Africans; the other is at the east end of Long Island, which was the goal of runaways from the Dutch settlements and where the Indians proved so hospitable that within the last few months the courts have decided that the remnants of the once powerful Montauks and Shinnecocks are now to be held African and not Indian.

But in the Guianas the conditions were wholly favorable for the runaway. Plantations were not in thickly settled communities with all the apparatus of constables and other patrol, the trackless jungle was at the edge of the cultivated fields, and it was such jungle as to the newcomer from Africa offered a welcome as an agreeable home. Hence arose the Boschneger, the maroon. The article in this encyclopedia is from the pen of Jonkheer L. C. van Panhuys, an acknowledged authority. Subsidiary contributions within the scope of these three fascicles deal with some of the superstitions and practices of these maroons, such as Bakroe or the spirit which comes at the call of the wizard or "wisiman," and the common belief in the evil eye (Booze Oog, in whose Neger-Engelsch name Ogri Ai we find no difficulty in identifying Ugly Eye). For our particular interest here we note the record of the Afgoderijdans or Wintidans, a dance of clearly African origin, in which the emotions of the wild men of the forest are worked up to a pitch of frenzy and religious zeal. It is to be prefaced that among the elemental peoples, always limiting the note to the veriest savages and the weakest intelligences, religious exercises are always to be classed among the neuroses.

In the rapid growth of the modern dance in our communities of culture finding expression in rhythm the recent turkey trot was, if not the source, at least the effective stimulus for the introduction of yet newer dances from frankly aboriginal sources. This characterization is not to the discredit of these later dances, for whether the wit be in the head or the heels is all one; the Sir Roger de Coverley with all its refinement of courtesy is but the dance of Hodge of the hedgerow dressed up; even the minuet was taken from the peasant dance to celebrate the pressing of the grape.

Our historians have been at pains to record the origin of the turkey trot while yet it was possible. It is a refinement added in San Francisco by the Barbary Coast, a somewhat notorious seat of culture, to the more or less spontaneous and unconfined movements of a dance of negro origin. We are thereby brought to the dances of our African folk.

For the most part in the days of slavery in this country, a period of far greater social freedom for the slave who was estopped from all thought of what might be in good form, the plantation dances passed unrecorded of the social historian, certainly never were they adopted by the dominant class. Even the much more readily assimilable vocal music of the African with its peculiar attraction did not begin to make its way among our people until the invention of the nigger minstrel show only a few years before the war, and was not wholly accepted until the vogue of the Jubilee Singers shortly after the war. The dance in the quarters was roughly described as the hoedown, and few persons carried away much recollection of its generally unregulated steps and not then attractive swayings and posturings of the body. Probably the highest attainment of the white person in the negro dance was the ability to pat juba, that usually as a joke in ridicule of the darky.

We recall but one record as evidence of the existence in our former slave element of any of the greater dances known to exist in Africa. This is the Congou dance of lower Louisiana, described by Lafcadio Hearn in powerful yet abhorrent terms. The subject has been but little studied here; it is quite impossible to determine whether this Congou was solitary in the slave life or if there were other similar mad whirls which existed far below the plane of white observation.

In the Dutch West Indies, particularly among the maroons as free as in Africa itself, the conditions were favorable for the perpetuation of such dances. In the nature of things the subject must be veiled in great obscurity. Positive evidence, the testimony of eyewitnesses in whom credence may be placed, is as hard to come at as in other and more gruesome themes of negro life. Within the last year the Cuban authorities have reported a recrudescence of the voudou, particularly in the neighborhood of Matanzas; arrests have been made, but no convincing proof has been adduced. In Hayti the existence of obi, the sacrifice of the goat without the horns, has never been satisfactorily disproved; on the contrary, there is much though not convincing evidence toward the substantiation of its existence.

In the highly interesting article on the Afgoderijdans of Surinam we are not to expect full details of what takes place in distant recesses of the forest far from the sight of the Dutch settler. The African is secretive of much which he chooses to practise but which he has learned is regarded as outlandish by the superior race whose habits he is forced to assume the semblance of practising, a very compelling feeling of shyness exhibited by all folk who have been forced into the recognition of their own inferiority. Far more vital as enforcing concealment of this dance is the fact that it is a religious frenzy, a propitiation of spirits recognized as influential in the affairs of human life even if known to be spirits of evil.

The Afgoderij, or Winti dance, is no such simple thing as a social festivity under the light of the warm moon. It seems as a rule to hold the place of a "medicine" to heal the sick or an effort to propitiate the bad spirits and drive them forth. This appears in the secondary name, for "winti" is clearly our word wind, used in the sense of breeze, breath and spirit. It is an invisible being, a power above, which is thought to go around and about in spirals and suck up influences from the earth much as the waterspout sucks up the sea. When caught up in the enthusiasm of this Winti men utter wild statements which are accepted unhesitatingly as the voice of this world-soul and beyond any peradventure are believed.

When the people assemble for the Afgoderijdans the music is a potent agent in stirring up the passions of the dancers. At least three sorts of drums are known to be in use, the pudja, the mandron and the apinti, a smaller instrument of calabashes graded in tone, the jorojoro rattle of dried seeds, the kwakwa-banji, or sonorous log whereon the performer beats with two sticks, and the banta, which is described as some sort of stringed instrument. The performers prepare themselves for the dance by smearing their bare bodies with white clay, pimba. Then a soloist begins to sing a monotonous song in time with the instrumental music, soon another chimes in with him, then under the influence of the fiendish music and the drink, which is not spared in such conventicles, all the dancers begin to make wild movements of the limbs and body. Wilder grows the music, still more frenetic the dance, men roll on the ground, they spring, they leap, they clamber up the trees, they cast themselves into the water, they perform a thousand antics, even the musicians fall under the spell. The dance goes on throughout the night until all are exhausted, then one struggles to his feet and gasps "a broko, a broko," it is broken.

There are laws on the statute books in Surinam against this dance. If it does no worse it is a serious interference with the smooth course of labor on the plantations. In the newspapers of the colony the police reports not infrequently note the charge of such dancing. Less than seven years ago it was gravely debated in the local parliament whether any Dutch colony could afford to make itself ridiculous by allowing its statutes to contain laws against evil spirits, as though such things could exist in these years of grace. Regardless of the ethical point thus raised the Government declared in favor of retaining the laws against any spooks which created such disorder in a well regulated community.

Here we have an interesting contrast in the life of the African dances. In one direction the art has put on respectability with clean clothing, as first the cakewalk and finally the turkey trot it has ousted the waltz, in the other it paints itself with white clay on bare skins and in the heart of the tropical forest becomes a veritable witches' sabbath, a thing for the police to arrest and for magistrates to punish.

Old New England Homes and Furniture.

In the happy art of making useful things pleasant to the eye our Colonial ancestors were efficient. English in model so far as they had a model, their houses and house fittings reflected necessarily the needs and the conditions of life in the new country. Grandiose it could not have been, for that is not the temper of pioneers with cultured immediate antecedents. Their homes and furniture had wearing quality, a simplicity of line often severe but not harsh, fulness of effect sprung from economized means, and a union of some grace and more dignity scarcely to have been expected where strength and durability were the prime considerations. An honest art, utterly moral; certainly not priggish. In describing the *Historic Homes of New England* and their furniture (Little, Brown) MARY H. NORTHEND does not neglect the human history of these old houses. Her 130 photographs of buildings and interiors are exceptionally fine.

A dead house is a sad sight, and in the older East there are all too many of such mournful monuments. Many fine old Southern mansions decayed after the civil war, and in the "Middle Colonies" there are probably fewer survivals than in New England of the best example of pre-Revolutionary building. New England, especially in the seaport towns, was rich in fine homes expressing the mechanics and decorative art of the time and the country.

The earlier steps in house building and home making, abundantly recorded, are not preserved in the original model. The last old log house with thatched roof rotted away long ago. Examples of the second period, however, still endure, the frame structure with two stories at the front and one at the rear under a single long sloping roof. They were sturdily built of selected wood, commonly white oak. Miss Northend etymologizes: The outer walls were daubed with clay, with "clayboards" over it; the clayboards became "clabbords," clapboards. (So in W. B. Weeden's "History of New England," 1890.) Professional architectural fancies did not prevail, for there were no professional architects. Homes were built on the owners' plans, by rule of thumb. With advancing prosperity house building and furnishing became increasingly ambitious. The eighteenth century Derby house in Salem, Mass., three story frame, cost $80,000 to build. It contained much of Samuel McIntire's finest woodwork, used again in 1802, when the house was torn down, in the Oliver house, where it is still preserved. The Sprague, Cabot and Pickering houses in Salem are fine Colonial types. The House of the Seven Gables was built in 1669. The Hathaway house, near by, now used in "settlement" work, dates from 1683.

"The Lindens," Danvers, Mass., built in 1770 of wood painted to represent stone, was the official home of Gen. (Governor) Gage during his sojourn in the Colonies. It was built by Robert Hooper, a wealthy merchant of Marblehead, suspected Tory, and later became the property of Francis Peabody of Salem. It is notable to the American antiquarian particularly for its fine woodwork, some of McIntire's best having gone into its mahogany balustrades and exquisitely carved mantels. It has rare treasures of old English and Colonial furniture. The Lee house at Marblehead, built by Col. Jeremiah Lee in 1768, was famous for its hospitality. Not least among its distinguished visitors was Lafayette, in 1824. An inside dormer window in the attic of this house points to an English designer, as that device was then used in the mother country for ventilation; but the tradition that the lumber was brought over sea is apparently upset by the fact that some of the boards, of "pumpkin pine" are four feet wide, and none but native trees could have produced a plank of such width. The house has interesting secret stairs, passages and recesses.

The Spencer-Pierce house at Newbury goes back to the middle of the seventeenth century. It is of stone, trimmed with bricks, probably brought over from England as ship's ballast. The bricks are small and smoothly moulded. While there were brickyards in Salem even at that early date, the bricks made there were of inferior quality and, by order of the Superior Court, were made 9 inches long, 2½ inches thick and 4½ inches wide. The entrance door is built Dutch fashion, in upper and lower sections, swinging independently on wrought hinges 2 feet long. In the vestibule between this and the inner door hang rows of leather fire buckets. The work on the stairway is said to have been paid for in eight acres of land, a common method of compensation.

Other mansions pleasant to read about are the Governor Dummer house at Newbury, the Macphaedris-Warner house in Portsmouth, the Wentworth house at Little Harbor, near Portsmouth, where Governor Wentworth married the sewing maid, Martha Hilton, as related by The Poet of the Wayside Inn; the Franklin Pierce house at Hillsboro, N. H.; the Peter Parker, or Savory house at Groveland, Mass., with fine Chippendale, Hepplewhite and Sheraton, and old china; the Stark mansion at Concord, N. H., with some noteworthy old prints; the Saltonstall house, Haverhill, with excellent Colonial fireplaces and a desk that was used by Daniel Webster; the Dalton house at Newburyport, whose lavish hospitality Washington, Monroe, Jefferson, John Quincy Adams, Hancock, Talleyrand and Lafayette enjoyed; the Kittredge house at Andover, the Royall house in Medford, with an old kitchen preserved in its original estate; the Longfellow house, built by John Vassall in 1760 and bought by the Craigies in 1793; the Quincy mansion, and Hey Bonnie Hall, Maryland Manor house, style, Papoosesquaw Neck, Bristol, R. I., built in 1808. The doorways, stairways, halls, fireplaces and furniture of these homes of our forefathers are a fascinating subject of inquiry. Some early importations of wall paper are preserved. The history of the builders and early occupants of these old New England homes leaves the reader admiring the "antiquity" which America has managed to produce in so comparatively brief a span of changing years.

Senator Reverdy Johnson.

A slight bias, easily explicable and easily pardonable, apparent in the *Life of Reverdy Johnson*, by BERNARD C. STEINER, librarian of the Enoch Pratt Free Library of Baltimore (Norman, Remington Company), is corrected by the objective accuracy with which the record of fact is set forth side by side with the author's enthusiastic judgments of Senator Johnson's qualities and of his performances in his profession and in the public service. The Maryland biographer places the Maryland lawyer with "the few, the immortal names" of those who in their time have been "head of the American bar," and considers him a politician of parts and a statesman of high standing.

A Boston lawyer, Charles Warren, author of a "History of the American Bar, Colonial and Federal, to 1860," published in 1911, calls William Pinkney of Maryland (died 1822) "undisputed" head of our national bar in his lifetime, and passes the title on to Webster, who "overshadowed all others in the importance of cases argued and in the mastery of the great principles of constitutional law." When William Wirt, also of Maryland, died in 1834 "his place at the bar was taken by Reverdy Johnson, who for many years was regarded as the leading American lawyer." But Johnson's cases, though "celebrated" enough, differed from Webster's and from Wirt's in that in review they direct attention not to the great questions of constitutional law but, and of this we find no critical note taken, where they impinged upon public rather than purely private interests, to matters of corporation rights. Where Wirt and Webster had the Dartmouth College case, Johnson had the defence, undertaken voluntarily and without compensation, of Mrs. Surratt, tried by military commission for complicity in the assassination of President Lincoln. This task he assumed for the honor of his profession. He was not in constant attendance at the trial, but relied upon a written final argument, read by his junior associate, denying the jurisdiction of the court and resting the denial on assertion of the illegality of military commissions in the United States. Without seeking immunity for his unpopular client, he urged that the trial should be held in a civil court. He did attack the character of the evidence, but held for his main contention that so long as no military offence could be shown and the offender was not naturally subject to military law the trial was improper. The commission, he said, could not be justified as an incident of the war power; the creation of a court is a legislative function, and the President cannot suspend or supersede the properly constituted courts of civil jurisdiction. It was not a case of military treason, for the accused were not belligerent enemies. Mrs. Surratt was hanged. A Northern lawyer author calls it "a judicial murder."

Reverdy Johnson was not a politician, but he had the knack of playing his part in fighting out the political issues of the day without losing his friends on the other side. When Sumner was assaulted by Brooks the Maryland Senator sent to the gentleman from Massachusetts a message of "kindest remembrance," expressing "the highest regard for him as a friend, though differing with him on the exciting question of the day." When the Whig party broke up in 1854 he affiliated himself with the Democrats. After the war he said "I never really was a Democrat," but he is said to have "made an eloquent address in favor of the election of Buchanan to the Presidency" in 1856, and in 1860 he was an active supporter of Douglas and "squatter sovereignty." In 1864 he supported McClellan and denounced Lincoln's war policy, because of Emancipation's intrusion, where preservation of the form of constitutional Government should alone have been considered. An ardent advocate of religious freedom, he could not stomach Know-Nothingism, and cited Taney in support of his assertion that the Roman Catholic Church carries no menace to American freedom. Writing to the chairman of a Douglas meeting in New York he urged the defeat of Lincoln, "reeking with the grossest heresies of political abolitionism," and in Faneuil Hall he said that since the Whig party was gone the Democratic party was "the only national one." He "never supposed that there existed in any part of the civilized world a Government where slavery existed in which there was not somewhere authority to abolish it." But he viewed it as a local institution beyond the power of Congress to control. When South Carolina seceded, however, Johnson immediately and unequivocally took his place among the opponents of secession, "mischievous heresy." In his service in the Senate during the war and Reconstruction he never wavered in his stand for the inviolable supremacy of the Union, but in the heated sessions of those days of trial by fire his conciliatory disposition was a power for good and an invaluable restraint upon the hot passions of the time. He was acute in perceiving the real point and tendency of debate, forcefully direct or ingeniously indirect in his argument, as the case might demand; a ready speaker, quick at repartee though not witty, with a well stored and tenacious memory useful in the refutation of careless or unfair statement; always courteous so much so that enemies might accuse him of wily subservience in respect of means to attainment of the greater end: a man whose qualities revealed but far outweighed the natural defects of their composition.

Sumner hit the nail on the head when he referred to Johnson's "nimbleness of speech" in ranging over "a very extensive field" in a speech summarized by Mr. Steiner:

He thought too much time was spent in discussing the negro question. Public judgment opposed political and social equality. Negroes should have all the rights necessary to enable them to protect life and property, but "when we come to the questions of political rights and social enjoyment there are other considerations that enter into such inquiries." Prejudice must then be considered. Some negroes have as much intellect as white men, but it would not be wise to have them in the Senate. "There is no more right to exclude a black man from a car designed for the transportation of white persons than there is a right to refuse to transport in a car designed for black persons white men. I should have no objection to ride in a car with them provided they were clean; and I have just as much objection to sitting alongside of a dirty white man as to sitting alongside of a dirty black man." He admitted, however, that ladies objected. Slaves, he added, were as a rule kindly treated, yet he was glad that slavery was coming to an end, and, with Washington, he thought that it hurt the value of good land about the Chesapeake.

He limited the clause "all men are created free and equal" to a connotation of equality juristic, not political or social.

The sound Americanism of the man shines in some of his Senatorial utterances apart from the bulk of them on the war and restoration of the old Federal status. Speaking against popular election of judges, he called it "a system productive of nothing but unmixed mischief," encouraging strife for reelection, while the course of a man once elevated to the bench should be forevermore wholly apart from the ways of politics. He believed the negroes should be counted for the apportionment of Representatives, but was opposed to giving them the vote; suffrage he considered not an inalienable right, but a privilege to be granted or withheld by Government. The war "grew out of a difference of constitutional opinion," in which the South was honest, though its view was "wrong, dangerous, unconstitutional, and inconsistent with the continuance of the Union." He often took the floor on questions of interstate and foreign commerce. Under the authority to regulate commerce he held that:

Congress has no power to construct a bridge unless it owns the land on either side, but the authority to construct it is vested in the States alone, when the States have jurisdiction on both sides of the river over which the bridge is to be thrown. Congress, however, has the authority, under the commercial power, to prescribe what draws are necessary in order to avoid any impediment to navigation, or whether bridges are to be built without draws and with an elevation which will remove all danger of impediment to the river.

As Minister to England in 1868 and 1869 Johnson had the advantage of a popularity gained in the course of a sojourn in England fourteen years earlier, when he argued a claim before a joint commission; and the disadvantage, as the event proved, of conflicting views and purposes at Washington, full of threat against the success of his diplomacy. Although the Johnson-Clarendon treaty for the settlement of the Alabama claims was rejected by the Senate, the Minister had procured from England recognition of the justice of the American contention, and paved solidly the way for ultimate adjudication. Lowell wrote that the country was "blushing at the maudlin blarney of Reverdy Johnson that made the old red spot where we felt that our cheek had been slapped sting again." Gideon Welles, who wasted no love on Johnson, and had once seen fit to write him down as "an old political prostitute," noted in his remarkable Diary that "Johnson is doing neither himself nor the country credit in England." An influential American publication which had described the American Minister as cutting a pitiable figure said after his death:

Even his Alabama negotiations, now that the passions of the time are no longer active, must be acknowledged to have been creditable to him, and it requires a good deal of discrimination to make out wherein the settlement obtained by him fell short of what was afterward obtained by Gen. Grant. The real objection to his treaty was that it was negotiated by a Johnsonian Democrat who was too polite to the British aristocracy at a time when we hated the British aristocracy.

Reverdy Johnson was an able and faithful public servant, with little of creative genius evident in his career, but rich in the solid qualities that make for usefulness. A man of excellent gifts, his greatest perhaps was that of diligent application. His life was free of tragedy, but full of experience. He was not, like the few greatest Americans, predestined and foreordained to the sufferings and huge labors of a Washington or a Lincoln. He was not jostled by frisky fortune into high places, nor was he taken up by the professional manipulators of politics and "slated" for political preferment. He was an example of what the American citizen can attain by sheer hard work and unfaltering devotion to a life task: a typical Senator of the older day. And Mr. Steiner has compiled a full, fair and authoritative report of the Maryland Senator's career.

FOUNDER'S THRONE ROOM.

An Apartment in the Pittsburg Carnegie Library a Puzzle.

A recent report of the Pittsburg Carnegie Library contains a picture of the "founder's room," of which a writer in the Boston *Evening Transcript* says:

"It seems to be a vast apartment, about fifty or sixty yards long and nearly as wide. It has indirect lighting and a flagged floor, upon which one might play hopscotch, if one felt inclined. There are four or five thrones in the room, one on each side of the fireplace, and there is a table with a lamp on it. The room is very magnificent; it has all the spaciousness and discomfort of a royal palace.

"What Mr. Carnegie does in this room we are not told. There are no sleeping accommodations, unless one of the thrones is really a folding bed. There is no gold bathtub, as in the founder's room of the Mother Church of Christian Science. It does not look cosey enough to use for an office."